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Of the Church-By the Church-For the Church

Luther League Review

OFFICIAL ORGAN
OF THE
LUTHER LEAGUE OF AMERICA

Easter Number
"I KNOW THAT MY REDEEMER LIVES!
WHAT COMFORT THIS SWEET SENTENCE GIVES
HE LIVES, HE LIVES, WHO ONCE WAS DEAD,
HE LIVES, MY EVERLASTING HEAD"
FRANZ de MERLIER

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

"He Is Risen"

"He is risen, He is not here,
Seek Him not among the dead";
"He is living, do not fear"—
So the white-robed angel said.

All His purpose is fulfilled:
All His work on earth is done;
He whom sinners put to death
Sitteth on the great white throne.

He hath conquered every foe,
He hath shown his power to save,
When He took the sting from death
And the victory from the grave.

He is risen, He is not here.
On the earth He walks no more;
All His trials, all His toils,
All His grief and shame are o'er.

He is risen, He is not here—
Not indeed to mortal eye;
But we all who die to Him,
Shall again with Him arise.

'Tis in Him alone we live;
And because He lives again—
Blessed promise, glorious hope—
We shall with Him live and reign.

—H. KINGSBURY.

A Joyous Easter

THE resurrection morning has come again; discard the mourning garb, put on the raiment of joy and rejoicing, for "He is risen indeed." The great sacrifice has been made, the temple of the world has been destroyed and that of God and His Church has been rebuilt. We greet all our readers with the wish for a joyous Easter and the hope that they may all be partakers in the victory which is commemorated by this festival. Not a victory of arms and the triumphing over self and over the world.

The Lenten season speaks to the believer of the human life. The forty days of mourning are typical of the human career—darkness, sorrow and tribulation. The tragedy of Good Friday is what we must all undergo, for of death we are certain. Happy, then, is the death of the Christian; for him the day of death is only the preparation for that final Easter morning when the Church shall come prepared as a bride adorned for her husband.

Let us give thanks for the great sacrifice that was made for our sake. Let us resolve to celebrate this Easter as if it shall be our last, by a rededication of ourselves to carry on the work of Him and for Him who on this day triumphed over sin and death.

Miss Emily Ragan's Finishing Touch

BY MRS. M. O. J. KREPS

THE soft notes of the organ processional, and the bright sunlight, falling through stained glass on snowy lilies and rich green foliage, seemed to Mrs. Merton to blend into one grand symphony of sound and color to greet the beautiful Easter Day.

She had been a nominal member of St. Paul's Church for nearly a score of years, but during those years she had observed the duties of membership according to the "letter" rather than the "spirit" of the law On special, festival occasions she usually occupied her pew, but at other times it was frequently vacant; and no phase of church activity had ever been able to engage her interested effort. All regular dues and obligations were attended to with punctilious precision, but here the line was severely drawn, and her personal service was reserved for a social existence, to which she unstintingly yielded the ardent capacities of her mind and heart.

It was because of her acknowledged artistic taste and skill, in planning affairs of amusement and pleasure, that one of the active workers of the church had made bold to urge her to assist in the Easter decoration; and she was surprised to find what a delightful task it had been, and still more surprised to find herself so intensely interested in it that she had lingered over the work on Saturday until the evening shadows made the lilies about the altar look like sentinels dressed in white. When she at last left the church, with many a backward look of pride and satisfaction, only quiet little Miss Emily Ragan was still moving about among the flowers, turning a lily so that its waxen bloom might show to greater advantage, and disentangling a fern frond, elsewhere, that its graceful sweep might be beautiful in its naturalness.

As Mrs. Merton sank down in her richly cushioned pew this beautiful Easter morning, she gave a little sigh of absolute approval and content as she noted that the decoration was even more beautiful, touched by the rays of the morning sun, than it had appeared under the subdued shadows of the dying Easter Eve. This was the first time, in many years, that she had found herself among the first worshippers on the Easter Sabbath. But, then, this was the first time since the day of her own confirmation that she had felt, in any way, responsible for the slightest detail of the church services.

She thought, now, in sudden alarm that her interest in the decoration had made her more unmindful of her personal appearance than she ever remembered to have been on Easter. A hasty downward glance assured her, however, that she was creditably gowned and gloved, and again her attention was directed to the beauty of the scene about her. In anticipation of the overflow attendance on this

festival day of the church year, the doors to the Sunday School department had been rolled back, and the bright combination of foliage and bloom, which seemed richer here than elsewhere, were the heart's unconscious tribute to the childhood and youth that year by year were learning, here, the message of the flowers on Easter day.

As Mrs. Merton's gaze traveled from one graceful detail to another, suddenly it halted, transfixed, and a frown of disapproval quickly chased the smile of satisfaction from her face.

"Now who in the world put that old somber chart in among the flowers, I wonder!" she mentally exclaimed.

"What a shame to spoil our lovely decoration with an old gloomy unattractive thing like that! Right there, too, in the most central position! I just know, well, Emily Ragan did that. I left her here alone, last evening, adding 'the finishing touches,' as she declared. Certainly, had I dreamed this was to be one of her 'touches.' I should have offered a protest in time to prevent this ruin to the beauty of the general effect."

Mrs. Merton scowled at the chart, in its flowery setting, and it frowned back at her. At least, one-half of it did; for that one-half was black as midnight, and the other half, in severe contrast, was as white as the lilies that nodded near.

"Yes, I'm just sure," continued Mrs. Merton, musingly, "that is Emily Ragan's work, for I heard her saying to Lois Hunton, as they worked near me, that she 'never fully enjoyed either Christmas or Easter, because it seemed so selfish for *some* of God's children to rejoice in His love, while just as many more were groping through life in misery, because there was no hand outstretched to lead them into that love.'

"And when we were twining garlands together, a little later, she insisted that I should join in the missionary work of the church, and when I told her that I belonged to as many organizations as I had time to attend she said, 'but you know, really and truly, Mrs. Merton, you *pledged* to do mission work when you voluntarily took your confirmation vows, for missions is *the* work of the church.' Not satisfied with her effort in my behalf, I suppose, she besieged me again, just before I left the church, asking me if I had ever subscribed for the Woman's Missionary Magazine, and when I told her no (rather icily), she pleaded with me to take it for one year, anyhow, and see if it wouldn't be one of the best investments of my life."

Displeased as Mrs. Merton was, she could not help but admit that the arrangement of that chart was a mute but eloquent appeal for missions. It stood just beneath the window of the beautiful Ascension scene, the morning sunlight illuminating the text, beginning with that lovingly imperative, "Go ye," and ending with those last words from the ascending Saviour's lips, "unto the uttermost parts of the earth." Suspended from a banner staff, the round disc of the world seemed to surmount the floral pyramid at the base of the window, and one magnificent lily had been placed so that its waxen bloom looked like a great white finger pointing to the startling figures on the black background:

THERE ARE

100,000 HEATHEN

IN THE WORLD

This solemn fact, lighted up by the glistening robes of the Christ, as with outstretched hands He gave His "Great Commission," was Miss Emily's "finishing touch" to the Easter decoration; and even the unfriendly spirit of Mrs. Merton bowed, in admiration, before the silent eloquence of that master stroke.

Her eyes sought the chart again, while the whole church seemed vibrating with the beautiful strains of the opening anthem. As the glad hallelujahs soared up into the very dome, she found herself wondering how these hallelujahs from the Christian half of the world, and the wails of anguish and sorrow, from the Christless half would sound, when, somewhere, up in the blue, they would blend in a volume of sound, to break at last on the great white throne of God. Could the great Heart of Love, note the songs of the happy hearted, when so many of His children were sobbing in darkness and soul hunger? Her mother wisdom answered *No*, and in that admission the scales fell from her

own eyes, and there came a sense of conviction for her own years of indifference and inactivity.

"I—I really didn't think about it," Mrs. Merton mentally admitted in self-justification, "and I really did not know that one-half of the world is black as midnight. Seems like a great deal more could have been done in nearly two thousand years, but I guess the laborers have been too few! Perhaps I do need that Missionary Magazine, after all, for I have been ignorant and I have been sinfully indolent."

Still absorbed in penitential self-condemnation, with eyes fastened on the chart and its setting, her ear caught the solemn, emphatic words, "Go quickly." She started and unconsciously looked up to the glorious figure on the ascension window, before she realized that Dr. Butler was simply announcing his Easter text. The command entered her heart, however, as a *personal call,* and her soul arose to new life and understanding as once before on the Easter Day the whispered "Mary" received that worshipful loving response, "My Master," Dr. Butler, too, caught sight of Miss Emily's chart, just at the point in his sermon when he felt that the message over which he had prayed so earnestly was falling on hearts that cried out in protest, "a little more sleep, a little more slumber." Who had placed it there, among the flowers, he did not know, but it seemed to him divinely provided; for his own heart caught a new vision of the world's great need, and pointing to the pitiful appeal of that black half circle, as the light from the beautiful ascension scene glowed full upon it, he forced conviction on his hearers from the full overflow of his own soul.

Grace Meredith, a first grade teacher, as she looked and listened, decided that she would, from that Easter Day, teach the story of the cross where the shadows were deepest; and Dr. Tom Meyer resolved that as a medical missionary he would go forth in obedience to the Saviour's last commission. Old Deacon Bowers realized, with sorrow, that his life was too far spent for him to "go" in person, but he took a blank check from his pocket and expressed in a long array of figures the pity of his heart for those who could not join in the Easter songs of praise and gladness.

Many hearts that day owned the power of that chart in strengthened allegiance to the greatest of all commissions, and many more "arose" under its mute appeal to new purposes and endeavors.

And so Miss Emily's somber chart whispered a message that Easter Day, which even the flowers, in all their beauty, could not tell; and that "finishing touch" to the decoration, was the touch of love and pity, that called, in the name of the loving Christ, for the heart's constant Easter in sacrificial service for others.

—❀—

The Shining Cross

A cross, received from Germany,
A simple wooden frame,
Has made itself so dear to me,
That I will sing its fame.

It hangs right opposite my bed,
Upon the wall near by,
Its nightly splendor there to spread
And greet my weary eye.

It shines in darkness, gives a light,
So gentle, mild and clear,
To set a troubled heart aright,
A burdened mind to cheer.

How can it shine? I dare not say:
May be its color, white,
Is apt to drink the light by day
And stream it forth by night.

Sometimes my cross looks rather poor,
When cloudy days have been,
But placed in sunlight, to be sure,
Regains its lovely sheen.

Each night, when going to my rest,
Before my eyelids close,
I look upon that symbol blest
And find then soft repose.

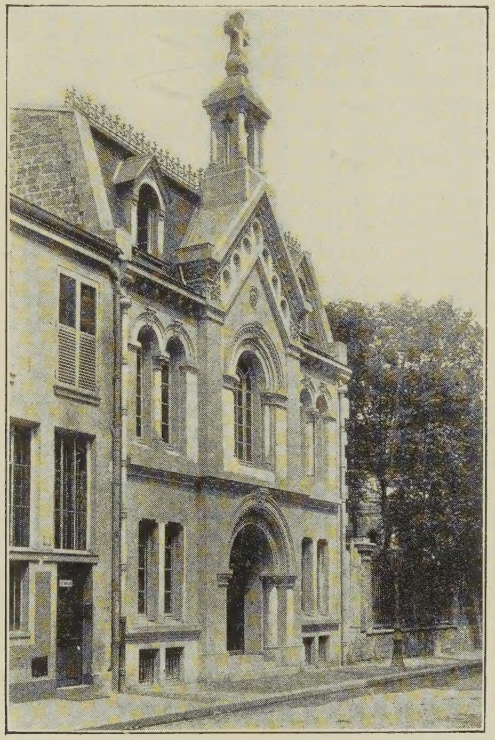
It speaks a language to my heart,
A language strong and sweet,
That wondrous blessing does impart
And all my wants can meet.

It speaks of Love, of Love divine,
Of one who bore my sin;
Therefore it brightens by its shine
My very heart within.

(*Continued on page* 24.)

Our Lutheran Church in Paris

The Evangelical Lutheran Church is to be found in all lands. One of the great capitals of the world is Paris. Here in the heart of France the Lutheran Church is established. One of the most interesting parts of Paris is in the Latin Quarter. Our illustration shows the Evangelical Lutheran Church in the Latin Quarter of Paris. It is one of the nine Lutheran churches in this great world's capital.



LUTHER M. KUHNS.

A Revery

TOO late! Only two small words, but how they jar on the ear! What feelings of remorse and anguish do they evoke! Too late! "The time of salvation is past, and thou art left dreary without the pale of thy Lord's redemption."

"Oh, if I had but known in time, if I had but heeded the advice I heard every Sunday and thought naught of! Oh, for a respite of a few days, a few hours, a few minutes, that I may prepare myself to meet my God and find the way to the redeeming blood of my Saviour!" Thus many a man, aye, many a young man, is found saying, when death is stretching out his cold, icy hand to pluck him from this world.

Though thousands of examples may be presented, many young men turn a deaf ear to all entreaties. Oh, they are young, they can wait a little while until they become older, till they have had their fill of this world; then, when this world possesses no more charms for them, when they are glutted to satiety with all the earthly pleasure that this world affords, then, and not till then, would they turn to Christ and become Christians in the true sense of the word.

Oh, foolish young men! Why chase after

the phantom of this world's pleasure, gilded though it be, and reject the noble, true gift, the love and blessing of our Lord Jesus Christ? Why put off your reformation, as you call it, to the end of your life, and live without Christ till you think your end near? Beware, there is great danger lest you die also without Christ!

Do you know what it is to have an urgent business engagement, and, through carelessness or slothfulness, to miss the train and to arrive too late? Do you not see how useless it is if the condemned murderer is pardoned just after the electric shock has blackened his limbs? Do you know what a bare chance of escape you have, if, when the ship is on the point of being submerged, you rush into the cabin for a life preserver? But let me not multiply instances? You know how fatal is delay in these cases. But is it any different in the spiritual world? Cannot any moment be your last? Cannot the dread culmination of sin come upon you at any hour and take you off as its prey? But still you laugh and joke; oh, life seems so pleasant and so long, so long.

But not every young man is thus, we are happy to say. Not every young man desires to sow his wild oats, and then to "reform." We still have many in our churches that are like Timothy, of whom St. Paul could proudly say, "From a child thou hast known the Holy Scriptures" (II Timothy 3:15). But how many are they? How do they compare with the great mass of young men? One in every ten—we do not exaggerate—one in every twenty! Of the thousands that are confirmed annually in our Lutheran churches, how many remain with us firm and steadfast in faith to the end? How many go the ways of the world? Only a week ago thousands of young, bright and hopeful catechumens have had their names inscribed upon the eternal rolls of the Church; their names will be there forever, 'tis true, but how many of the bearers will be found faithful after even the short space of one year?

Many papers have been read and articles printed, but as yet the question is by no means satisfactorily disposed of. The reason for this apostasy is plain, but where is the remedy?

Oh, for a thousand tongues to extol the love of Christ! Oh, for heavenly eloquence to influence the obdurate hearts of these renegade sons of Christendom! What can we do, if even the grand prophets of old, if even the Son of Man and His Apostles were unable to turn the obstinate hearts of Israel—what can we poor children of a weak generation do to stem this overwhelming tide of ungodliness?

Only one thing remains to us—prayer. Let us pray, all of us, with our whole hearts, and God will hear our prayer; and as St. James shows (5:14-18), prayer, if devout and fervid, will at length prevail. Prayer helps us against sin and despair; prayer keeps forever from the stings of remorse; and if prayer is continually practised, we will never have to exclaim "too late!"

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Children in the Church

An alarming evil today in many churches is the absence of children from the religious services. Some members go so far as to even boast of the fact that children are not among the worshippers. What must be the inevitable results from such conditions? With the present tendency of many to be satisfied with an occasional visit upon the public means of grace, what of the future Church? Unless children are early brought into the covenant relation with God, and unless they are like the boy Jesus, early found in the temple of God praising and serving Him, unless in childhood they form the habit of worshipping God in the sanctuary, they will not be apt to form the habit later on. Those who neglect the Church when children are likely to be the Sabbath breakers in their youth. And upon whom does the blame rest? The first and chief cause of such conditions rests with the parents themselves, who too often are wholly indifferent as regards the spiritual welfare of their little ones.

Make room for the child in the pew if you want the child in the Church when he has grown older. Too many are like the Apostles when the multitude gathered about the Master. "Send them away," is their cold indifference. Others are like the innkeeper when Mary and Joseph sought a place. "No room," is the heartless reply. And so the children are frequently turned aside from the protecting means of grace. Not only, therefore, many parents, but often Sunday school teachers, fail to impress upon the mind of the child "the one thing needful," and Christians at times fail to welcome the child in the pew, and even some ministers lose sight of the place of the child in the Church. We plead, therefore, for

the children, that they may be early brought into the Church. People are concerned about their business, about their gardens, their farms, and yet often neglect the child. Some bring them into the world and then leave them with less concern than the beast of the forest does her young.

Bring the little ones into the Church, and let the Church throw her arms of love and protection about the child by admitting it to covenant relations. A child may be too young to pray, but none are too young for Jesus to put his hands upon them and bless and pray for them. Too much is expected of the child, and too little done for the little one. Whatever restrictions there are as regards babes and Christ, they are of human origin and not of divine plan. Hell is the only place where there are no children. Let not the Church pattern after the infernal regions. Find a place for the child, therefore, in the Church, in your pew, in your heart, in your life of concern for the welfare of the child.—Exchange.

Effective Committee Work

BY HARRY HODGES, PRESIDENT OF THE LUTHER LEAGUE OF PHILADELPHIA

EFFECTIVE committee work depends on the chairman, the committeemen, and their faithfulness to their respective duties.

The Chairman.—Some one has said, and well said, that well begun is half done. This is especially true in the selection of a chairman, for it rests very largely with him whether or not the work of the committee will prove effective. Therefore the wise selection of a chairman is the first essential, and if it is discovered that a mistake has been made in such selection he should be tactfully replaced. Now to say that the effectiveness of the committee's work rests largely with the chairman does not mean that he shall do the bulk of it. Mr. Moody once said that the successful man was not the one who did ten men's work, but one who put ten men to work. The work should be well planned, divided and apportioned to the several members of the committee by the chairman, and each member impressed with the responsibility of doing, and doing to the very best of his ability that assigned to him. Should he prove unfaithful to his trust he too should be replaced.

The chairman should study the members of his committee, and assign to them only such work as they are fitted to do. This is the second essential in effective committee work.

He should keep in close touch with the work of the several members of his committee, having reports made to him from time to time, and making suggestions where they are needed or will prove helpful. This is the third essential. The keeping in touch is the most trying part of the chairman's work, as most persons seem to be guilty of the sin of tardiness in answering letters. The writer when acting in the capacity of chairman usually sent a stamped envelope for a reply, seventy-five per cent. of which were not returned. He then enclosed two stamps, informing the committeeman that one was to keep and the other to be returned with the desired information. This usually brought a reply, and when this failed the person was visited.

The Committeemen.—No one should accept an appointment on a committee without realizing that it is a trust, and that by his acceptance he obligates himself to do to the very best of his ability the work assigned to him, and, should he have neither the time nor the inclination for the work, he should resign at once rather than remain a member of the committee and retard the progress of its work by his lack of co-operation.

Faithfulness to the Work.—Thus far the subject has been treated generally, but as it is meant to apply primarily to the work of the various committees of our several Leagues, we will briefly consider "the work" from that standpoint. Our Leagues in all that they do should ever keep before them their motto—"Of the Church; By the Church; For the Church." This should be sufficient for any League committeeman to feel that he is engaged in doing that which shall further Christ's Kingdom here in the world, and that such labor demands his strict and unwavering attention.

These few simple but very important points, if put into execution, will, we feel confident, insure "Effective Committee Work."

Our General Secretary

IT was a unique meeting we attended on the 12th of last December in Pittsburgh, Pennsylvania. It was the local general Lutheran ministers' meeting. There were assembled pastors of Joint Synod of Ohio, General Synod, and General Council Churches. A General Council and General Synod pastor conducted the services, and a Joint Synod of Ohio pastor read the paper. It was an all day session, and they were brethren. A month ago we participated in a meeting in Iowa which was said to have been the most representative Lutheran gathering in the State—a greater number of Lutheran Synods and nationalities represented than at any former time in the State. Last week we attended a meeting of Lutherans at which there were representatives of five different towns. Eight different congregations, three different nationalities, and three different general bodies of Lutherans were represented in this meeting. And these men were brethren of a common faith.

"Will you come, and talk about foreign missions to our Luther League?" was the question asked of the General Secretary. "Yes," was the reply. We went. We are glad we went. It was a new League. The attendance was large. Each one present seemed interested, and there was enthusiasm in the meeting. Recently we have been at some of our German churches. At one of these churches the League meets in the gallery. We have addressed audiences under many different conditions, but this was a new experience. We backed up to the organ and spoke to the people in the right and left hand galleries. It was a meeting of promise. The audience was a fine body of young people, who gave us undivided attention. The first week in March we had the privilege of addressing the students and professors of Dana College of the United Danish Church. It was a splendid body of Lutheran young men and women. Seven years before this we had enjoyed this same privilege. After so many years it was a pleasure to return, and to observe the improvements in this efficient and growing Lutheran College.

"First Informal Banquet of the Milwaukee District Luther League," says the menu sent us, Rev. Dr. W. K. Frick was toastmaster. Not until we received this program did we know Dickens was a Lutheran, but there on the program is "A Tale of Two Cities," by the President of the Luther League of the Church of The Redeemer. Of course, we are sure this is an expurgated American Lutheran edition of that famous title for local purposes.

One of the local Leagues we have visited makes use of a card in connection with the work of their Committee on Membership. We give it here for the benefit of any others who may desire something of the sort.

MY DEAR LUTHER LEAGUER.

GRACE AND PEACE.

It will give me, and all others who are interested in our work, great pleasure to meet you at the Luther League meeting on Sunday evening, ———, at ———. Do not fail to come and help to make this meeting interesting and profitable. Please remember that the interest you manifest by your faithful attendance at our meetings and willing participation in all our services will mark the degree of success and blessing which will attend our work.

We hope to greet you on Sunday evening.

Topic .....

With best wishes for your earthly comfort and the earnest prayer for your spiritual well-being, I am sincerely your

Fellow Luther Leaguer,

———.

The last bulletin of the Government on the Religious Census has some interesting statistics. There are seven states that show over one hundred thousand Lutheran Church members, viz.: Pennsylvania, 335,643; Wisconsin, 284,286; Minnesota, 267,322; Illinois, 202,566; New York, 124,644; Iowa, 117,668; Michigan, 105,803. The States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia have a Lutheran Church membership of 558,687. The States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North and South Dakota, Nebraska, Kansas, Montana, Idaho, Wyoming and Colorado show 1,416,776 Lutherans. This is a wonderful growth and change from the Lutheran beginnings of 1621. A Paul may plant, an Apollos may water, but God gives the increase. The more than two million Lutherans with their historic faith are a leaven in this nation for righteousness. They have a mission, and they should not lose their opportunity.

LUTHER M. KUHNS.

Anita's Easter Gift

TO those of us who live in large cities, Easter means a vision of exquisite masses of flowers, churches thronged with worshipers, glorious music—a true, beautiful Christian festival, where all lovely things are gathered to symbolize the wonderful lesson of the resurrection; but Easter out in the far Western plains, in a tiny, lonely mission chapel, among scattered tribes of Indians, is quite another thing. Miss Lewis sighed as she thought how little could be done for her scholars, and wished that she could take them into the beautiful church in her old home in the East, for just one Easter service. It would be such a revelation to them of what the day meant; but one of her pupils needed no such wish. To Anita Shooting Bear, Easter was a new and strange happening. Six months before she had dwelt in her tepee, or tent, in a wood, ignorant alike of school or Easter. Now she was an earnest, hard-working pupil of the white man's school.

At home she knew nothing of the beauties of cleanliness; now she took the greatest pride in her red wool dress, new gingham apron, new shoes, and, above all, the narrow ribbons which tied her neatly braided hair. Some days she was homesick for her father, mother, and baby sister, and the wild, free out-of-door life, but more and more there came into her mind the strong determination to know something, and to make herself the useful woman her beloved Miss Lewis had become.

Now, besides all the new things she had learned, came this Easter Day, for which many preparations were being made at the school. The children were taught simple carols, as they gathered about Miss Lewis' piano after supper. Some, who had been longest at the school, were learning pretty poems about Easter. The chapel was to be trimmed with wild flowers and green vines, for Easter was late, and the spring early, that year, and the fields were already bright with blossoms.

Anita was learning our puzzling English words but slowly. She was the new pupil and was left out of many things. But Miss Lewis and Mr. Delno had made her understand how the white Christians loved this wonderful day because the Son of the Great White Spirit had first come to the earth to love and teach people; then He had died a cruel death to save them, and then He had risen out of His tomb, alive, to show us all that the grave in the earth is only a bed to rest the body for a while, and there is a happy, beautiful life beyond, where we will never die.

All this is an old, old story to our white children, but to Anita it was the most thrilling, startling tale ever heard. It sank into her heart. She thought of it all the time. That this great Son of God should love her, a poor little Indian girl. She would never have believed it, only that Miss Lewis never told any one a lie. She had found that out already, and also that the Great White Spirit hated a lie.

One day Anita came across one of the teachers, Miss Earl, tying up some little bundles. When she asked about them, Miss Earl said they were for some poor sick people, a long way off, who had so little, and that she wanted to send them Easter gifts because the loving Christ wished His children to give things to others for His sake.

Anita walked slowly away. She loved this beautiful White Christ, but she was doing nothing for His Easter Day. Oh, how willingly she would work hard to earn something, but she couldn't now! Then her eyes fell on her new shoes. They were the greatest treasure she had. She even slept with them, and Miss Lewis had said they were her very own.

Easter morning, when the children marched into the chapel, singing "Christ is risen," there was one little girl, who, as clean as soap and water could make her, was barefooted. It was Anita. Each child carried flowers to put into a large basket as they passed. Anita carried, besides her flowers, a pair of shoes, neatly blacked. On the card with them was printed, "An Easter Gift to the Great White Spirit, for Love."—Selected.

Easter an Experience

The power of the resurrection is not a matter of belief, but of experience. Belief in the resurrection is something; but if it is a mere intellectual belief, it is not much. To be really blessed by it, our lives must be molded by the truths it proved, by the motives which it brought to bear, and by the glorious hopes which it was meant to inspire. Any man might as well disbelieve the life and work of Christ, if in believing that life and work he found nothing in it whereby to make his own life more beneficent.—Selected.

Popular Manners and Customs at Easter

IT is the custom in Vorarlberg, a province of Austria bordering on East Switzerland, that men, followed by boys bearing torches, go from house to house on Easter eve, singing Easter carols with zither accompaniment. The people on the street join in the singing. The singers are rewarded by the house-owners with eggs, bread and wine, the latter as symbols of the Lord's Supper. The gifts are carried away and disposed of on next day.

In the Rhine country the boys collect kindling wood for the Easter fires on the hilltops. At some places an effigy of Judas is burned at a stake; at others the boys walk around the fire singing Easter carols. Again, at other places, the ashes of the fires are strewn over the fields because these Easter ashes will secure good crops.

Running water silently dipped from the river or brook and taken home before dawn has sanitary and cosmetic properties. It happens in Bohemia that during vespers on Easter eve the priest and the altar boys are the only worshipers; all the rest of the inhabitants having gone to the river to wash their faces and hands and to dip for home use; Easter water is believed to be an antidote of epilepsy and blood poisoning. Easter water, in order to be effective medically, must be consecrated by the priest. A bath taken on Easter eve in water over which the priest has spoken a benediction, will cleanse from all sins.

The egg was a symbol of creation and fruitfulness in the olden times. The Church overruling pagan ideas by Christian made of the egg a symbol of Christ risen from the grave. The Easter eggs were decorated with the image of angels or the Lamb of God carrying the ensign of peace. The eggs which in pagan times were offered to the goddess of spring were henceforth brought to the parish priest.

In Austrian Silesia the people spend the night on the hilltops around the fires, with singing, talking and eating until the day dawns. Then they all look eastward in order to see the rising Easter sun leap three times for joy. As soon as the sun is appearing, the people sing an old Easter hymn.

The farmers living in Roman Catholic districts in Germany still cling to the custom of having their Easter meal consecrated by the priest. As soon as morning mass is over, boys and girls, maids and matrons, throng around one of the side altars, placing on the floor baskets covered with snow-white linen. The baskets are not all filled to the brim; the poor have not much more than a small piece of meat, a cake and a few eggs in theirs; the well-to-do have a big raisin cake, a ham, a large roast, a huge loaf of bread and dozens of eggs in their large baskets, but none forget to bring salt along. The priest steps forward and, reciting benedictions, sprinkles the baskets with holy water. The people at home wait impatiently for the return of the basket-bearers, for custom forbids them to eat anything on Easter morning until the blessed basket is brought home again. Then they fall to; the cake is eaten first, then the meat and the eggs, and every one eats to the full, since the food has been blessed with holy water and is much more wholesome than on any other day. The salt is carefully preserved, because it will be an unfailing remedy for sick cattle.

The Bohemians will have their lamb-roast on Easter. The Westphalians bake pancakes, taking care in breaking the egg shells, for these have to be filled with holy water and carried to the fields to ward off devastation by storms.

Egg-rolling on Easter Monday is an old German custom and ball games are the main enjoyment of the people in North Germany.

The First Sunday after Easter, called White Sunday, is Confirmation Sunday in many parts of Germany. In the Hartz Mountains several weeks before Easter young birch trees are taken from the woods and placed in a tub of water, that they might be in leaf on White Sunday. On the preceding Saturday branches of birch trees are fastened to the houses in which catechumens are living, and to the parsonage and the parish school. The catechumens decorate the church with green garlands and wreaths.—The Lutheran.

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If a man cannot act in all respects as he would wish, he must do what appears best under the circumstances he is in. This I aim at, however short I may fail of the end.—George Washington.

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In right doing is strength for right doing. He who fears God goes on from strength to strength. He that hath clean hands shall wax stronger and stronger.

Luther League Topics

First Sunday after Easter. April 3, 1910.

The Law and the Tabernacle

Exodus 20:1-26; Hebrews 9:1-10.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Why was the law a necessity at this time? Was the law in advance of the moral sense of the age? Who can keep the law perfectly? Why was the Tabernacle commanded of God? What thing in the Tabernacle was the most important? Is the modern church building a Tabernacle?

Truths for our own lives:

I. The divine law is set down with such precision and exactness, there is so very clearly before mankind the "thou shalt" and the "thou shalt not" that we come to view the law as God's arbitrary requirement. God did not, however, fail to recognize the free will of man. The law was not thundered at humanity as a tyrant might command those over whom he had the power of life or death. On the contrary God first developed the spirit of obedience and sought the consent of the people. There is no compulsion in worship or morals. As has been well said, "A child can turn his back upon God, the tiniest knee can stiffen itself and decline to bow before the heavens. In its bodily relation, it can be crushed, broken, destroyed; but representing the mind, the heart, the will, God cannot bend that obstinate iron." So God began by asking the consent of the people.

"If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me." And only when He has their consent does He give the law. Thus man becomes a party to the covenant of the law. God wants from us the spirit of obedience first of all. He wants us to acknowledge Him as our Heavenly Father, and in this spirit write His law upon our hearts.

II. We read and hear often today that the Gospel has superseded the law and it is true that we are under the covenant of Grace. But neither Christ nor Paul meant to teach that a Christian is free from the obligations of the moral law. The Ten Commandments were given for all time.

We weaken our morality and our spirituality when we teach that men and women everywhere shall not strive with all their might to keep the divine law, and that God will not punish the breaking of it. The moral law is binding today. "Thou shalt have no other gods before me," is as much for us of the twentieth century as it was for the days of Moses.

III. The direction to Moses for the making of a tabernacle wherein God may dwell with man marked an important step in God's dealing with His people. It is the first announcement of a fixed abiding presence of God in the midst of men. At first glance this looks like limitation. It seems almost unworthy of God to propose the erection of a little house in which to dwell among them. But in reality this concentration is an infinite act, worthy of God. It is an act of infinite love and tender nearness. God is coming closer to the hearts of His children. Later we have God among us as Christ Jesus of whom the Tabernacle is a symbol. "The word was made flesh and tabernacled among us." John 1:14.

The most important service of the Tabernacle was that of the Day of Atonement, when the High Priest entered the Most Holy Place, and with blood offered sacrifice for the sins of the whole people. This had its fulfillment in Christ Jesus, our High Priest, offering Himself for the sins of the world.

We have just closed the season which celebrated this sacrifice of Christ for us, but let us not put it from our minds and hearts.

2d Sunday after Easter. April 10, 1910.

The Necessity of a Church Building

Missionary Topic Reviewed by Rev. H. L. Yarger, D. D.

Any one who has engaged in mission work, whether minister or layman, will soon realize the important part a church house plays in the development of a mission congregation. A church building takes the work from a temporary and places it on a *permanent basis.* No matter how central the hall, nor how well arranged a store room, nor how beautiful a parlor in a private home a mission may occupy, it will not be regarded as a *permanent religious factor* in a community until it has a house of worship of its own. A house that represents time and money and thought and prayer of the members gives an impression of permanency that nothing else can. And until the mission

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

has such a home, people are very slow to identify themselves with it. The faithful few will not be affected, but the majority of people, too often indeed members of our own Church, are influenced by this and are lost to the Church. It is a waste of money, and time, and men, to send our missionaries into these large cities of our land and expect them to gather into congregations our scattered people, and have no place in which to invite them. From a business standpoint, and we must carry on the work of the Church in a business way, it is all wrong. No dry goods merchant or grocer or druggist would expect to do any business in a dark hall, two or three flights of of stairs from the street. Nor can the Church expect her pastors to do much in such places.

Our missionaries have tried it in all sorts of rooms and buildings, store rooms, halls, opera houses, court houses, barns, private houses, but all will testify that the work was difficult until they had a building in which they could worship when and in any manner they pleased. For winning the confidence of the public and the ingathering of souls, the church building is an absolute necessity. Again, the church building is a necessity for the proper spiritual development of the members. "My house shall be a house of prayer." "Here is where My name is recorded, and here is where Mine honor dwelleth." These words are just as true to-day as they were in the days of Solomon, and when we come into these churches to-day we come into the presence of God. An atmosphere of prayer is thrown around God's people, and they are encouraged to open their hearts to God, make known their wants and obtain grace and mercy in time of need. In these church buildings can be seen emblems of spiritual truth. The cross and what it symbolizes, the Good Shepherd, the Passion in the Garden, the Resurrection and other great truths are present to the eye in works of art, and are carried to the mind and heart.

It seems easier to commune with God and He seems nearer than in any other place. How dear these places become! Here we give our dear little ones to God in Holy Baptism, here we see them united in marriage, here we look for the last time upon their dear faces, as we give them back to God; here our hearts are comforted and sustained by the word of promise. Is it any wonder these places, with so many tender and precious memories, become dear to us! Every congregation in order to develop a normal Christian life in its membership needs the aid and influence of a church home. Think of our homeless congregations, and help provide for their need.

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Third Sunday after Easter. April 17, 1910.

The Joys of Church Membership

I Thess. 5:5-18.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

What is the Church? What makes one a member of the Church? Are the joys spoken of in our Scripture lessons possible for all Church members? In what do you find your highest joy as a Church member? Can one member of the Church contribute anything to the joy of another?

Truths for our own lives:

I. We sometimes think it is hard to be a Christian in these days, but the most trying plight in which a Christian can now find himself is as a June morning compared with the condition of those early Christians to whom Paul came with an exhortation to "rejoice." And the seeming strange thing of it all was that they did rejoice even in the darkest hours, and found joy in their fellowship.

This fact shows us clearly that the joy of church membership is an inner joy primarily. We are accustomed to think so much of our material advantages and social relationships, that it is not unusual for people to contemplate, as the joy of their church membership, the nice people they come into association with or the social or business advantages that accrue. The true joys are deeper than these, and are found in the things of the soul itself. The joy of church membership is first of all.

(1) A joy of participation. "Ye are all the children of light and the children of the day," says Paul in our Scripture lesson; and as children of the light we participate in the blessings of the light. Those who by repentance and confession of Christ have become members of the Church participate in blessings that are not given to the world that knows not Christ.

There is the joy of forgiveness sealed to the believer by the sacrament of baptism, which is the way of entrance into the church of Christ. There is the joy a man feels when he has taken a decided stand for Christ—a joy many of our young Leaguers have recently experienced. There is also the joy of participation in the glorious promises God has made to His

church. Then, too, it is only to members of the church that there comes the opportunity to participate in the joys and blessings of the Lord's Supper. This ordinance of the Lord's Supper is one of the church's most precious possessions, and hers exclusively.

(2) The joy of church membership is also a joy of fellowship. Fellowship with Christ our beloved Master "Who died for us, that whether we wake or sleep, we should live together with Him." This fellowship with Christ brings us the highest joys and supremest satisfactions of our existence.

There is also the fellowship of believers—the "communion of saints." "Wherefore comfort yourselves together, and edify one another, even as also you do." The loving fellowship of the early Christians was most beautiful. We need to emphasize it more in our church life. We are too cold, too indifferent to each other. True Christian fellowship is a source of deep and tender joy.

(3) There is the joy of service. No member of the church is to be an idler. We are saved to serve. But our service is not a slavish performance of duty—dull and joyless. All the duties of a religious life entail a joy upon their performance. It is not only in communion with God in worship and meditation, not merely in the hours of sweet fellowship with our Master that we experience the delights of our Christianity, but that joy extends to everything done under a Christian sense of duty. There is joy of the highest kind resulting from all Christian service.

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4th Sunday after Easter. April 24, 1910.

Reformation Dawn: Early Reformers

Jeremiah 26:1-15.

Historical Topic Reviewed by Rev. F. C. Longaker.

The fourteenth and fifteenth centuries were marked by numerous efforts to reform the Church. The dissolutenesss of the clergy and exactions of the papacy had brought true religion into great disrepute. But no matter how corrupt the professors of religion may be, nor how far astray its leaders may go, God is never without his true witnesses in the world. During this period there were at the University of Paris a number of zealous and godly men, who led a movement to secure a reformation of the Church in head and members. These men, D'Ailly, Gerson and others, were chiefly responsible for the reforming Councils, Pisa (1409), Constance (1414-1418), and Basle (1431-1443). The fatal defect of this entire movement lay in the effort to reform the Church's head and members, without attempting to change the spirit which produced a corrupt head and members. These Councils did not enter on questions of doctrine. Though quite apparent that the Romish interpretations were false and totally misleading, their authority was nevertheless universally acknowledged, even by the men of Paris. These reformatory attempts may, therefore, be compared to an attempt to make the fruit good while the tree remained corrupt, or to drawing sweet water out of a bitter spring. Doctrine is the source of life; and, if the source is corrupt, the life will likewise be corrupt. It does matter what one believes. The infraction of this principle rendered the well-meant efforts of the Paris reformers abortive.

But aside from the movement to reform the Church by means of General Councils, we note cotemporary efforts by individuals, as Wycliffe, Huss, Jerome of Prague, and Savonarola. Their attempts were more evangelical, proceeded on a different basis, and, though unsuccessful, left some seed behind which in the fullness of time sprung up and bore rich fruit under Luther.

The first of these greater early reformers was John Wycliffe, born in England in 1324. He held important posts at the University of Oxford, and was appointed by the King on an embassy to the Pope to settle some difficulties between the papacy and the crown. The visit opened his eyes, as Luther's at a later day were opened. From that time on he attacked the papacy, formed societies of pious men to preach the Gospel (Lollards), and translated the Bible into English. His writings were condemned as heretical by a synod at London. But the King and Parliament protected his person. He spent his remaining days in the parish at Lutterworth, where he died in 1384. The Council at Constance condemned his writings anew, and commanded his body to be exhumed, burnt and his ashes scattered.

Huss and Jerome, the Bohemian reformers. —John Huss was born in 1369, and became a teacher of philosophy in the University of Prague in 1398. He passed through deep personal experiences, realizing his own sinfulness, and ultimately finding peace in the Word of God and in the acceptance of his crucified Lord. The truths, which had become so pre-

cious to him, he preached with great earnestness.

Jerome, a Bohemian knight, had studied at Oxford, and upon his return was enthusiastic in his praise of Wycliffe, and zealous in his efforts to introduce his doctrines. Huss and Jerome were in a measure colaborers. Huss preached "justification by faith," yet not in the same sense as Luther. He was moderate, but fearless, in his evangelical preaching, and had a considerable following. The Pope excommunicated him, and in 1415 the Council at Constance condemned him to the stake, where he was burned July 6. Jerome fled from the council, but was captured. For half a year he languished in a loathsome prison, when, in an hour of weakness, he recanted. But, notwithstanding his recantation, he was still distrusted and kept in prison. He soon recovered himself, and, requesting a public audience, he retracted his recantation, and on May 30, 1416, followed Huss to the stake, full of courage and joy.

Even Italy had its reformer. Savonarola, a Dominican monk, had learned the saving truths of the Gospel from the Scriptures and the writings of St. Augustine. His reformation combined an attack upon ecclesiastical and political abuses. He was a brilliant orator, and boldly denounced the corruptions of the Church and State. The people flocked around him, and measures were taken to put into practice all the reforms which he proposed. Florence was to be the capital of a new democratic theocracy. But the populace was fickle. Political complications arose which did not agree with his predictions, and famine desolated the land. The people turned against him. The Pope condemned him, and an angry populace arrested, convicted and burned him at the stake in 1498.

Over the life and labors of these early reformers we might write this epitaph: "These all died in the faith, not having received the promises, but having seen them and greeted them from afar" (Heb. 11:13). Though they failed to accomplish their hearts' desires, God did not reject their work, but perfected it in His own time.

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When wake the violets, Winter dies;
When sprout the elm buds, Spring is near;
When lilacs blossom, Summer cries,
"Bud, little roses! Spring is here!"

Fifth Sunday after Easter. May 1, 1910.

Joshua and the Conquest

Joshua 1:1-9.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

What training had Joshua for leadership? Give the most striking incidents of his career. Of whom was Joshua a type? What right had the Children of Israel to the land of Canaan? Of what was the conquest of Canaan a symbol?

Truths for our own lives:

I. God's work does not depend absolutely upon any one worker, even the greatest. Moses, the greatest man in Israel's history, is dead, but that does not mean that the work of God will not go on. On the contrary, God gives them at once a new leader and a fresh start. The new leader, Joshua, is commanded to cross the Jordan and take possession of the promised land. The workman dies but the work goes on.

Now while that is true, yet God's cause needs trained and consecrated workers and leaders; and it is God's purpose that we train ourselves for service—the best service. Joshua was prepared under God's direction for the work of leadership. Born a slave in Egypt about the time Moses fled into Midian, he gradually advanced until he is the leader of the host. God training him, and he preparing himself. God takes no man and fits him for service arbitrarily. The man must contribute his part.

Joshua, the godly warrior, blameless and fearless, reminds us that the character of the individual has much to do with carrying out God's plans. Providence is not fatalism. God no doubt has plans of service for us. We can help them to a realization or thwart them. True character making is working with God in His Providences.

II. Joshua also illustrates the heroism that springs from faith. God exhorts him in our Scripture lesson to be strong and of good courage; and so he proved himself to be. The secret of all Joshua's strength and courage was his faith—the faith that brought him into personal contact with the living God. This has ever been the prolific root of the noblest forms of character and action. By it, says St. Paul, "the elders," whose names shed lustre on the pages of sacred history, "obtained their good report." And so it will always be. There is

no heroism like that which springs from the soul's living hold on the unseen and eternal. The hope of the world is in the men and women of faith.

III. Note the encouragements given to the new leader. First the promise of complete success. Israel had long started for that fair country Canaan, but as yet they have no foothold there. Now to Joshua is given the command, "Enter"—and with it the promise of success, "Every place that the sole of your foot shall tread upon, that have I given you."

The second encouragement is in the promise of God's presence in his undertakings, "I will be with thee; I will not fail thee nor forsake thee." This is the most precious thing of all—for one with God is a majority.

IV. The land of Canaan is promised to the Children of Israel; but they must cross the Jordan and take it. The Divine gifts do not mean that there shall be no human effort. Every promise of Scripture is dependent upon exertion, or at least is a stimulus to action. This is a Divine law, Our Master emphasized it, "Seek and ye shall find; knock and it shall be opened unto you." The gifts of God are conditioned upon human service.

There are fair Canaans before us as Luther Leaguers—Canaans of achievement and blessed conditions in the life of our beloved Church: They can only be gained by earnest, loyal, consecrated service.

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Hints on Preparing the Luther League Topics

BY C. K. HUNTON

SUGGESTIONS.

1.—Diligent, careful, prayerful preparation.

2.—An address by the leader, or short talks or papers by a number of speakers to whom assignments have been carefully made.

3.—Bible readings and readings from other books and periodicals.

4.—Free discussion of the topic.

5.—Review and enlargement of the subject by direct questions addressed to members.

6.—The use of a blackboard, sheet-drawing or chart, especially for missionary topics.

7.—Let all be done in a spirit of love and good will.

SOME DONT'S.

1.—Don't try to do too much. Select the more important points. Make them clear and definite and be satisfied.

2.—Don't neglect original work. Don't just read from the topic-pamphlet week after week. That is good suggestive material but it needs to be assimilated, made your own. That is the foundation. Don't fail to put the building on it, and be a workman that needeth not to be ashamed.

3.—Don't worry if every member of the League does not take some public part at every meeting. There are different gifts. If some sing and are good listeners they are doing what is just as important and perhaps more to edification than for them "to get up and talk."

4.—Don't talk when you have nothing to say. Quit when you are through and don't make the meeting tedious by vain repetitions and aimless wanderings.

5.—Don't be fussy and affected in manner. Nothing is more un-Christ-like than such a bearing.

6.—Don't be too exacting and rigid in conducting a general discussion. Every young person is not a trained logician and may be very much hurt if a rebuke is given or implied because there is some wandering from the subject.

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Daily Bible Readings.

Monday, March 21—Mark 11:12-19.
Tuesday, March 22—Mark 11:20-33.
Wednesday, March 23—John 13:1-17.
Holy Thursday, March 24—Mark 14:26-42.
Good Friday, March 25—Matt. 27:33-56.
Quiet Saturday, March 26—John 19:31-42.
Easter Sunday, March 27—Matt. 28:1-8.
Monday, March 28—Heb. 7:18-28.
Tuesday, March 29—Gal. 3:19-29.
Wednesday, March 30—Romans 13:1-14.
Thursday, March 31—Heb. 8:1-13.
Friday, April 1—Heb. 9:1-10.
Saturday, April 2—Heb. 9:11-28.
Sunday, April 3—Exodus 20:1-26; Heb. 9:1-10.
Monday, April 4—I Chron. 22:1-10.
Tuesday, April 5—I Chron. 22:11-19.
Wednesday, April 6—I Chron. 29:10-22.
Thursday, April 7—I Chron. 29:10-22.
Friday, April 8—I Kings 8:27-43.
Saturday, April 9—Psalm 84:1-12.
Sunday, April 10—I Kings 6:11-22.
Monday, April 11—Luke 15:22-32.
Tuesday, April 12—John 15:10-17.
Wednesday, April 13—I Pet. 1:1-9.
Thursday, April 14—I Pet. 4:12-19.
Friday, April 15—Col. 1:1-17.
Saturday, April 16—Eph. 5:15-21.
Sunday, April 17—I Thess. 5:5-18.
Monday, April 18—II Chron. 36:11-21.
Tuesday, April 19—Amos 2:6-16.
Wednesday, April 20—Jeremiah 2:26-37.
Thursday, April 21—Matt. 23:29-39.
Friday, April 22—Heb. 11:32-40.
Saturday, April 23—James 5:7-20.
Sunday, April 24—Jeremiah 26:1-15.

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Editorial

The Lord is risen. Therefore we will rejoice and be glad, for this above all others is the day which the Lord hath made. He hath brought life and immortality to light by His resurrection. Now that Christ is risen from the dead and become the first fruits of them that sleep, we can look forward in fullest confidence to that great day of in-gathering "when all that are in the grave shall hear His voice and shall come forth," for His resurrection is the pledge and surety of ours. "Because I live, ye shall live also."

"All the world keeps Easter Day," but, "all the world" does not always comprehend the threefold truth which Easter Day proclaims. It reveals first of all the mighty power of Jesus of Nazareth. He alone of all mankind has conquered death, the king of terrors, and robbed the grave of its victory. Thanks be to God for this invincible Conqueror, this all-powerful Saviour! Again Easter Day reveals to us that death cannot hold us captive forever, for our Redeemer is death's Master, and He has said "he that believeth in Me, though he were dead, yet shall he live." Then, too, Easter Day when rightly understood helps us, while not despising the things of earth, nevertheless to place the true value on the treasures and pleasures which the world has to offer to us. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

The glorious Eastertide is here. All hail the morn so radiant with hope, joy and victory! "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." It is the most joyful event in our Saviour's life. The ground of our joy is the risen Redeemer, who has triumphed over death, grave and hell. The thought of the great conquest thrills our hearts with joy and inspires us with renewed zeal for the Master's work. Joyfully do we hail you this Easter morn with the primitive salutation: "Christ is risen indeed." Today "the voice of rejoicing and salvation is in the tabernacles of the righteous." Let us also "enter into His gates with thanksgiving, and into His courts with praise." Let us "be thankful unto Him, and bless His name." Come, "let us go into the house of the Lord" on this glorious resurrection day. Yes, "our feet shall stand within thy gates, O, Jerusalem."

The glorious Easter morn brings before us with might the resurrection scenes. And, as by faith we contemplate them, may we grasp their true significance and glory. The resurrection of Jesus Christ is an indisputable fact. He destroyed the power of death and gained a glorious victory over it. He did it for one and for all. He made it possible for

us to say: "Oh, death, where is thy sting! Oh, grave, where is thy victory!" Let us, then, celebrate the event most worthily, realizing what it means to all faithful saints. But it is not with pomp of music and glory of plant and flower that we can celebrate most worthily. These are mere formalities, well enough in their place, but we must not let them supply for us a living Saviour, a risen Saviour, a saving Saviour. He must rise anew in our hearts, there to dwell always, fitting us for high and holy love and service for Him, so that living like Him we shall also believe that we shall live with Him. Come, thou Jesus, come quickly.

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We would earnestly remind the many catechumems recently, or about to be, confirmed that the most vital and important thing in the Christian life is to hold fast to regular daily communion with our Lord and Saviour in prayer. If we are in earnest and faithful in prayer to Him, we will be earnest and faithful in hearing the preached Word and in the use of the Sacraments. His Word will be a delight to us, and we will read and study it at home also, and thus by daily communing with Him, we will grow more and more like Him. But if we neglect to pray to Him, it will not be long before the Bible will seem dry reading and the church services irksome, and before long we will drift away from His House altogether and become spiritually torpid, if not dead. For the Christian who has ceased to pray has ceased to live. Therefore, "Draw nigh to God, and He will draw nigh to thee."

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With the coming of Easter and the many accessions to our churches there suggests itself to our mind the question: How many of our catechumens become regular contributors to the church treasury? It has seemed to us that the vast majority of our young people are content to simply be confirmed and sit in their fathers' pews. For years they contribute little or nothing from their own funds. Hence, they never learn the art of liberal giving to the Church needs, either local or general. No wonder all our Church work lags so miserably. We suggest that every catechumen be required to contribute something regularly to the Church work. Surely every League member, without a single exception, ought to be a regular contributing member of the Church.

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Now is the most opportune time for our various Luther Leagues and Young People's Societies to use every endeavor to secure as many as possible of the newly confirmed as members of their respective societies. But after they have been induced to join your association, do not imagine that nothing more is necessary. An introduction is not all there is of friendship, but only its beginning. So also the securing of new members is but the stepping stone to mutual friendship and helpfulness. Let us therefore earnestly and prayerfully strive to evince a kindly interest in our new members and to cultivate the spirit of Christian fellowship which ought to prevail among us all.

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The standing committees of the Luther League should have stated times for holding their meetings. When the work requires it they should meet more frequently. The executive committee should take into consideration the whole field of possible usefulness in the congregation. In consultation with the pastor they should develop and perfect plans for the year with the greatest care. These plans should conform to the spirit of the general movement of the Luther League of America, and should be adapted to local conditions. These plans should provide for the full employment of all the resources at the command of the committee. Endeavor to secure proper attention with ample preparation for every feature of the work, avoiding duplication and friction in the work of the various committees. Finally, when the plans have

been matured, and the work to be done has been clearly defined, do not leave anything necessary to their success undone. Leave nothing to oversight, or afterthought, and by all means try to guard against accidents to your plans. The practical and systematic methods used in business enterprises are necessary to make planning the possible condition for the best success of a Luther League in any congregation.

Committees of the Luther League and personal workers in the League should give early attention to the preparation for each event. Begin early to give attention successively to each item. Thus all literature and supplies needed should be ordered long before the time for their use. While one event is actively in progress and is successfully coming to its conclusion, have another under consideration so that there may be always work to be done. Try to do everything well. Neglect nothing. Always as the work progresses and opens try to improve upon the plans as development comes. Require efficiency with gentle tactful firmness, and when any one will not perform the duties to which they have either been elected or appointed, consult the pastor, and, if possible, secure some one who can and will do the work. But keep the work uninterruptedly at a high standard. Under difficulties and discouragements, courage, resolution and perseverance will increase your value by a thousand fold, good success will crown your efforts and the congregation will be helped.

Book Reviews

THE PASSION OF OUR LORD, HIS RESURRECTION AND ASCENSION. Arranged for Service and Meditation. Illustrations from Gustave Doré.

This booklet of eighty pages, arranged by William J. Ladd, Upper Montclair, N. J., is the most practical and at the same time most beautiful preparation of the Scripture account of Passion and Triumph among the many we have seen. Well selected hymns are indicated at frequent places in the narrative. Many finely copied illustrations are included. The entire form of the publication is excellent and tasteful. Helpful, practical suggestions for the worshiping Christian are included.

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The Shining Cross

(*Continued from page* 10.)

And when in sorrow, doubt or pain
I wake and sleepless lie,
My cross has lessons firm and plain
For someone that is nigh.

It tells of deep humility,
Of wounds and scorn and shame,
It tells of glorious victory
And of the highest name.

O Lord, Thy cross let ever shine
Upon my pilgrim way,
And all my dear ones, Thine and mine,
Be blest by it for aye.

And even in my darkest night,
Yea, in the vale of death,
Thy cross let shine me twofold bright
Until my latest breath.

And lift it up, an ensign high,
'Midst world's defeat and loss;
Let nations rally far and nigh
Around Thy shining cross.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. F. F. Buermeyer, of Reading, Pa., has received and accepted a call from the Lutheran Inner Mission Society of New York City to become its city missionary.

—The Wartburg Orphans' Farm School at Mount Vernon is among the institutions remembered in the will of the late John Stemme, of this city, in the sum of $10,000.

—A meeting of laymen of the General Synod churches of Greater New York and vicinity was held in St. John's Church, Rev. J. J. Young, D. D., pastor, on March 8. Addresses were made by Mr. Alfred Marling and Rev. L. B. Wolf, D. D.

—On Sunday, February 20, St. Paul's Church, Coney Island, Rev. F. J. W. Kitzmeyer, pastor, consecrated its new house of worship. This building, which with the lot cost $15,000, is designed for use as a lecture and Sunday school room when the congregation can erect the larger and more costly church building now contemplated. The church, which was organized in 1907, now numbers 200, with a Sunday school of 350. A vigorous and active Luther League is one of the working forces.

—The General Synod mission at Stapleton, Staten Island, has secured as pastor Rev. W. S. Bonnell, formerly of Boiling Springs, Pa.

—On Sunday, March 13, the Church of the Epiphany, one of the youngest of Brooklyn missions, consecrated its beautiful new chapel on Sterling place, near Nostrand avenue. Sermons were delivered by Rev. A. Stewart Hartman, D. D., and Rev. H. H. Weber, D. D., secretaries respectively of the General Synod Boards of Home Missions and Church Extension. Services were continued on Monday and Tuesday evenings, with sermons by Rev. J. B. Remensnyder, D. D., LL. D., and Rev. J. J. Young, D. D. Rev. W. H. Stutts is pastor of the church.

Chicago.

—A canvass of Albany Park and Ravenswood Manor, lying between Ravenswood and Calvary churches, was made in January, with such results as to warrant the organizing of a Sunday school and the beginning of preaching services.

—Calvary Church, Rev. J. M. Bramkamp, pastor, will erect a new church building this year.

—Mr. John Anderson, a prominent pioneer Lutheran of this city, died on February 24 at the age of 74 years. Mr. Anderson was editor and publisher of "The Skandinaven," which was recognized as a leader among the city's dailies in the mother tongues. He was associated with Holy Trinity Church.

Albany.

—Rev. C. W. Leitzell has accepted the pastorate of the First Church, succeeding the late Rev. Dr. Heisler.

Buffalo.

—The Church of the Atonement will erect an addition to the rear of its building to be used as a parish house.

—Rev. E. G. Hay has resigned the pastorate of Zion Lutheran Church to accept a call to the St. Mark's Lutheran Church at Clarksburg, W. Va.

Pittsburgh.

—Rev. J. H. Keller has resigned the pastorate of St. James Church, South Side.

—Rev. J. L. Fischer was installed pastor of St. Johns Church on Sunday, February 6.

Rochester.

—A new Swedish Lutheran congregation was organized February 4, in this city, by Rev. A. J. Okerblom, of Buffalo. It will be known as Trinity Lutheran Church, and numbers from the start thirty-nine communicants.

—Passavant Memorial Home for Epileptics will receive $2,000 which was bequeathed by Miss Elizabeth Riter, a member of the Presbyterian Church, but always a warm friend and supporter of the home.

St. Paul, Minneapolis.

—The Laymen's Movement in the Lutheran Church in the Twin Cities showed its potential strength in "the first convention of the Lutheran Missionary Conference," on February 27 and 28, with sessions in three of the leading churches of the two cities. The speakers at the chief service on Sunday afternoon were Gov. A. O. Eberhart, Prof. C. O. Solberg, Rev. Peter Peterson, Missionary H. N. Ronning. Rev. G. Trabert, D. D., and Rev. L. F. Gruber were among the speakers at other sessions.

Omaha.

—On account of impaired health, Rev. Ralph W. Livers has resigned the pastorate of the First English Lutheran Church, South Omaha.

Newark.

—St. John's Church, Rev. O. E. Braune, pastor, has sold its property located in a business section of the city and purchased a plot, 135 x 133 feet, in a residence section upon which will be erected this year a new church building. St. John's is said to be the oldest Lutheran congregation in New Jersey.

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Jersey City.

—The Church of the Redeemer, Rev, John E. Heindel pastor, has a remarkable record in church financing. It has raised the pastor's salary every year since its organization by Rev. Heindel in 1898. Last year the receipts were $4,630, and the year was closed with all bills paid and a balance.

Richmond.

—Mr. P. Meisel, Jr. has been elected vice president and general manager of the A. L. Shepherd Lumber Company, of this city. Mr. Meisel also retains his former offices of secretary and treasurer. Mr. Meisel is an active Luther Leaguer, and delegates to the Canton Convention will remember him as Richmond's leader in the campaign for the 1908 convention.

Scranton.

—Holy Trinity Church has called to its pastorate Rev. Charles G. Spieker, formerly of Ogontz, Pa., who began his new work on March 6. Rev. Spieker was once before pastor of this church, returning after eight years.

York.

—Six young men associated with Christ Church, Rev. G. W. Enders, D. D., pastor, have the Lutheran ministry in view. This vigorous church has given more than 100 men to the ministry.

Miscellaneous.

—Newberry College has been offered $25,000 by Mr. Andrew Carnegie toward an additional endowment fund of $75,000. A movement has been started among the college friends to raise the balance.

—President H. D. Hoover has received a generous gift of $1,000 for Carthage College from Mr. P. A. Peterson. The Lutheran Church of Lena also made a gift of $100 cash to the institution.

—Rev. C. E. Haupt, D. D., pastor of Grace Lutheran Church, Lancaster, Pa., in February celebrated his thirtieth anniversary as pastor of this congregation. During this time he has confirmed 1,500, baptized 3,995, officiated at 2,100 weddings and 3,300 funerals.

—The Review acknowledges an invitation to the commencement exercises of Bethany College, on May 27.

—Prof. A. Spaeth reports, in The Lutheran, that an old copy of Luther's Summer-sermons, edited by Caspar Cruciger, has come into his possession for the Krauth Memorial Library. Examining the well-preserved book, he found to his astonishment, on the last pages, in handwriting, an accurate report of Luther's death and funeral in Eisleben. The writing seemed to be the work of an eye-witness. Dr. Spaeth had a photograph made of it, and sent it to Prof. Dr. Walther at Rostock for closer investigation. Professor Walther writes now that the document is of the highest interest, and that its contents entirely confirm the hitherto known reports about Luther's death. Walther further reaches the conclusion that the city clerk of Eisleben, Hans Albrecht, in whose house Luther lodged and died, is the writer. The photographed copy has also been sent to Pastor Buchwald at Leipzig and Professor Kawerau at Berlin, well known Luther writers, for further investigation. Professor Spaeth received the book through his friend, Jacob Rommel, as an old family relic.

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When Facing Death

The resurrection is a message of both hope and courage, says the Well-Spring. We need no longer be dismayed at death, because its power is gone—forever gone, since Jesus Christ arose a mighty conqueror. Over and over again in the Easter story we read the words of Jesus and the angels, "Fear ye not," "Be not afraid." There is no longer any cause for dread or terror in the grave, for its gates have been unbarred, and the saints who sleep there shall arise in his image.

Light of the Resurrection

An artist, when on his deathbed, called for his masterpiece. It was the painting of a shipwreck, with dark clouds and raging seas, the only light a lurid one. "That cloud is too dark," he said. "I always thought it the right shade before, but now I see it is too dark; I must make it brighter," and, with a last touch of his brush, he let a gleam of light illumine the darkness. So Christ has taken away the sting of death, and by the light of his glorious resurrection has dispersed the clouds of darkness.—Selected.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

WM. C. STOEVER.....President, 727 Walnut street, Philadelphia, Pa.
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HARRY HODGES.....Assistant General Secretary, 2009 North Thirty-third street, Philadelphia, Pa.
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REV. C. K. HUNTON.....Statistical Secretary, Salem, Va.
REV. PAUL H. ROTH.....Literature Secretary, Beloit, Wis.
REV. GEORGE H. SCHNUR.....Topic Secretary, 730 Marshall avenue, St. Paul, Minn.

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President, REV. H. O. SHURSON..Moorehead, Minn.
Cor. Sec., REV. J. A. ZUNDEL, 319 8th St., Fargo, N. D.

NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

—

Luther League of America Statement No. 17

From February 1, 1910 to February 28, 1910.

Per Capita Tax.

L. L. of Zion Lutheran Church, Wheeling, W. Va.....$ 10.00
L. L. of Martin Luther Church, E. Toledo, Ohio 3.40

L. L. of Martin's Ferry, Ohio	6.00
District L. L. of Berks County, Pa.	10.00
L. L. of Rockville, Conn.	8.00
L. L. of Trinity Lutheran Church, Loyal Oaks, Ohio	3.50
L. L. of First Lutheran Church, Cleveland, Ohio	3.00
L. L. of Penn. Station, Pa.	8.70
District L. L. of Norristown Conference, Pa.	15.00
Luther League Review	100.00
Luther League Review	24.20
Dstrict L. L. of Berks County	10.00
	$201.80
Previously reported	1277.13
	$1478.93

Respectfully submitted,
C. T. A. ANDERSON, Treas.
Chicago, Ill., February 28, 1910.

OFFICIAL CALL FOR STATISTICS.

—The undersigned would remind the statistical secretaries of State, District and Local Leagues that it is time to push the gathering of statistics, to have accurate and complete reports ready for the 1910 convention in Pittsburgh. Please bear in mind that the undersigned depends upon the reports being furnished him by the proper officer of each State and District League, and in territory not organized the local Leagues (or societies) should apply to him direct for the statistical blanks. All supplies will be forwarded promptly and free of charge. Check up the supplies you have on hand and place your supplemental orders in good time.

Undoubtedly the Luther League has made commendable progress, but the reports will not show it unless every officer having anything to do with this work heartily co-operates. If you would be gratified by a good report at Pittsburgh, please help to make such a report possible. **Guessing** at results is not at all satisfactory and is not to be encouraged. Please give the facts.

Charles K. Hunton,
Statistical Secretary, L. L. of America.
Salem, Va., Jan. 19, 1910.

NEW YORK.

—The annual convention of the Luther League of New York will be held in New York City, May 18-20. The keynote selected is "Inspiration and Conquest," upon which basis an interesting and practical program has been planned. The sessions will begin on Wednesday afternoon and close on Friday morning.

The convention headquarters has been located at the Hotel Empire, at Broadway and Sixty-third street, Manhattan, within a few minutes' walk of Holy Trinity Church, where the business sessions of the convention will be held. Rooms can be had as low as $1.50 per day each for two in one room, and $2 per day will secure a single room, with bath. The local committee on arrangements has planned to give the delegates a pleasure excursion on Friday afternoon.

New York City District.

—Delegates to the District League met in regular business session at St. Paul's Church, February 25, and transacted regular and special business. President Fred Ihlo presided. A report from the committee on arrangements for the entertainment of the State Convention in May was heard. Good progress with the plans was shown and the character of the preparations indicates that a pleasant as well as a profitable time may be expected by the delegates to this convention. The delegates will meet again on April 18 at St. James Church when it is expected that announcement of the completed plans will be made.

Rhinebeck District.

—At a meeting of the Lutheran League of St. John's Church, Hudson, held January 31, 1910, the following officers were elected: President, Charles Hallenbeck; vice president, Ralph F. Bame; recording secretary, Lillian Decker; corresponding secretary, Jane E. Reynolds; pianist, Ora Cudney; assistant pianist, Florence Raught.

The report of attendance during the year indicated continued vital interest in the work and life of the League.

—The Lutheran League at Kingston is co-operating with other societies of the Church in the work of gathering funds for the new parsonage soon to be erected.

—The thirty-third convention of the Rhinebeck District Luther League will be held on Tuesday, May 3, in St. Luke's Church, Valatie, Rev. George G. Whitbeck, pastor. Three sessions will be held—morning, afternoon and evening. The convention keynote will be "Missions."

Albany and Susquehanna District.

—The Junior Luther League of Binghamton, recently elected the following officers to serve for three months: President, Mildred Harris; vice president, Adolf Schweckendick; secretary, Helen Arndt; treasurer, Lester Oswald. The League contributes $15.00 annually for the support of a student in India and $5.00 annually for Porto Rico mission. At a recent meeting of the Luther League, thirteen juniors were admitted to membership and several more are to follow after confirmation. Both leagues are doing excellent work and are of great value to the church.

Buffalo District.

—The Luther League of Buffalo at its annual meeting elected the following officers: President, Edward J. Beutel; vice president, Rev. Otto Schreiber; corresponding secretary, Mr. Herman Rechsteiner; financial secretary, Laura Reeb; treasurer, George McLaren.

—The Luther League of Grace Church, North Tonawanda, Rev. O. L. Schreiber, pastor, is studying the Topics with interest and satisfaction. The League will give a musicale on April 19. The League is making a special effort to raise funds. Louis A. Wilk is president and Miss Florence Strassel financial secretary. The Junior Luther League is active and prospering. Raymond Strassel is the president.

NEW JERSEY

—The Luther League of New Jersey has been invited to meet in the Church of the Atonement, Asbury Park, for the 1910 annual convention. Mr. L. Van Gilluwe, the State president, is a member of this prosperous congregation. A movement is on foot to form district leagues in the State.

—The Luther League of Holy Trinity Church received an official visit from the State League president, Mr. Louis Van Gilluwe, on Tuesday evening, February 8. A regular church service was held, conducted by the pastor, Rev. Charles T. McDaniel, and an excellent address on "Luther League Work," was delivered by Mr. Van Gilluwe. After the service a luncheon was served by the young people of the League, and the social hour was filled with pleasure for all present. Mr. Van Gilluwe was thus enabled to become personally acquainted with the members of the League and the young people of the congregation, and he stimulated them to renewed activity in the work of the Church. The League is doing well and the young people have a mind to work.

The following are the newly elected officers: Mr. John Bothe, president; Miss A. Von Dreel, vice president; Mr. Thomas Jacobs, recording secretary; Miss Adele Vornath, corresponding secretary; Miss Charlotte Bothe, treasurer.

PENNSYLVANIA

—The next convention of the Luther League of Pennsylvania will be held in Zion's Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, on October 22, 23 and 24, 1910.

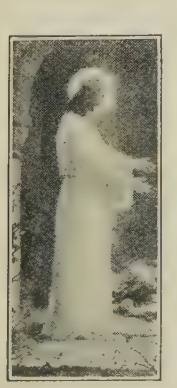
Philadelphia District.

—At the recent meeting of St. Stephen's Luther League, West Philadelphia, the following were elected: President, Frank R. Herr; vice president, Prof. Lewis M. Haupt; secretary, Miss Bessie Kemble; treasurer, Mr. G. Long, statistical secretary, Miss F. Becker.

A series of lectures by the pastor, Rev. Dr. T. W. Kretschmann, on the Augsburg Confession, is in progress.

Greensburg District.

—A junior Luther League of twenty-five members, organized within the year, in St.



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One copy 1 year .....10 cents

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1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

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Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

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1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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1. Elements of Religion, Jacobs. 2. The Golden Altar Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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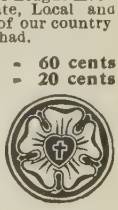

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James' Church, Ligonier, Rev. C. A. Naumann, pastor, has contributed $40 for beneficence and $20 for local expenses.

Berks County District.

—At its convention on January 20, in Trinity Church, Reading, Rev. Edward T. Horn, D. D., LL.D., pastor, there were present more than 100 delegates and visitors, and the interest in the convention subjects was lively and vigorous. Dr. Horn presented greetings to the delegates at the first session, and President Garson M. Huyett responded. A. P. Body reported for the credentials committee that there were nineteen leagues represented, the largest number at any convention of this District League so far, and two new Leagues asking for admission.

The convention plan was a symposium on Foreign Missions. "Shall we to men benighted the lamp of life deny?" was the theme discussed by Rev. D. G. Gerberich; "From India's Coral Strand," by Rev. A. S. Fichthorn; "What Though the Spicy Breezes Blow Soft o'er Japan's Isle," by Rev. George Drach; and at the evening session, "Waft, Ye Winds, His Story, Till It Spreads from Pole to Pole," by Rev. J. H. Harpster, D. D., of the Rajamundry (India) Mission.

Inner Missions also came in for a share of discussion under the head of a report of a committee.

Berks County District.

—The sixty-sixth quarterly convention of the Berks County District League will be held in St. Elias' Lutheran Church, Newmanstown, Rev. W. S. Dry, pastor, on Thursday, April 14. The general subject of the convention will be "Church Extension," and among the speakers announced are A. P. Body, Rev. H. Branson Richards, Rev. Charles K. Fedgley, Rev. George W. Gensler and Rev. H. W. Warmkassel.

Bucks, Montgomery and Chester District.

—The Luther League of Bucks, Montgomery and Chester counties held its sixteenth annual convention in Grace Church, Pottstown, on Washington's Birthday. District reports and reports of the State Convention occupied the morning session. Mr. I. G. Romich was on the program for a paper on "The Church and Her Young People." The afternoon program included papers on "The Luther League and the Laymen's Missionary Movement," by Francis Smith, and "Sacrifice and Giving," by Mrs. Finkbiner; also an address on "The Luther League as a Means of Spiritual Development," by Prof. J. S. Albert. Rev. F. K. Fretz was the announced speaker at the evening session. This District League has 31 Leagues, including 3 Juniors, with a combined membership of 2,654. Their contributions totaled $1,724.18, of which $552.64 went to missions and benevolence. There were present at the convention 48 delegates and 18 pastors representing 26 Leagues. The Extension Committee reported the organization of a League numbering 60 members at Lower Tinicum, Pa., Rev. C. C. Snyder, pastor.

Pittsburgh District.

—At the business meeting of the Junior Luther League of Grace Church, Allegheny, it was decided to hold missionary meetings, that the members may learn more about this great work. The first meeting of this kind was held on Monday, February 21. At the second meeting, held March 3, Miss Shade, who is a teacher in a school for girls in India, made an address. Some of the things which interested the members most were the manner in which her girls help the poor, the sacrifices they make in order to give more money to the Lord's work, the fact that they wear no hats or shoes, and the many Scripture verses and hymns that they have learned. An offering was made to Miss Shade's work in India.

OHIO

—The sessions of the next convention of the Ohio State Luther League will be held in St. Matthew's Church, Toledo.

—The Luther League of St. Paul's Church, Warren, Rev. Julius J. Neudoerfer, pastor, has undertaken to place a pipe organ in the church. They have already gathered about $200 in the fund.

Mansfield District.

—The sixth annual convention of the Luther League of the Mansfield District, held in Trinity Lutheran Church, Ashland, Friday afternoon and evening, February 25, was one of unusual interest and profit. The president conducted the opening devotional service, closing with an earnest prayer for God's guidance in the proceedings of the convention.

A short time was devoted to business, minutes were read and the following committees were appointed: On nominations, Rev. H. C. Gervie, Rev. H. C. Funk, Miss Susie Swineford; on resolutions, Rev. B. B. Uhl, Messrs. G. S. Herbold and Carl Brown.

Rev. S. P. Long, of Mansfield, gave a very interesting talk on the purpose of the Luther League and what the members of the Church owe to it. A paper on "Christian Giving" was

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presented by Rev. A. H. Smith, followed by another excellent paper on "Social Amusements," by Miss Mae Hammond, of Bucyrus.

The Round Table was conducted by Rev. J. S. Herold, of Mansfield. The following topics were discussed: "How to Prepare and Present the Subject," by Miss Gertrude Wherry, of Mansfield; "Are Contests Profitable?" by Rev. H. C. Gervie, of Mansfield; "How Ought the Leaders Be Selected," by Rev. O. D. Baltzly, of Mansfield; "How to Get Our Young People to Offer Public Prayer," by Rev. H. C. Funk, of Shelby; "Extemporaneous Speaking," by R. C. Tracht, of Galion. The afternoon session closed with the singing of the Luther League hymn.

The closing session opened at 7 p. m. Rev. O. D. Baltzly conducted the Vesper service. The first address was on the "Forward Movement," given by Howard Eyerly, of Mansfield. He outlined the history and purpose of this movement and its great possibilities for service.

After another beautifully rendered anthem by the choir, the Rev. L. S. Keyser, D. D., of Canal Dover, delivered an address on the subject. "Our Lutheran Heritage." He said, "It is not always best for us to fall heir to a fortune; it sometimes tends to weakness of character, but if rightly used becomes a blessing. So our great church heritage should inspire us to greater effort for further advancement. The Lutheran Church ranks third among Protestant denominations in the United States and stands firmly on the Word of God. We believe the Bible and all of it. We are heir to the richest kind of legacy of purified Biblical truth."

The following officers were elected for the ensuing year: President, Rev. B. B. Uhl; vice president, Rev. H. C. Funk; secretary, Miss Flora Beck; treasurer, Miss Eva Reimund.

Rev. Uhl presented the report of the committee on resolutions. The new president was presented and conducted the closing service. The convention was attended by seventy delegates and visitors from Lutheran young people's societies in Crawford, Richland and Ashland counties and was much enjoyed.

Northeastern District.

—The twelfth annual convention of the District Luther League of Northeastern Ohio was held at Bethany Lutheran Church, Cleveland, on February 22, 1910.

Rev. O. F. Weaver, pastor loci, conducted the devotional service, and delivered a short address. An address followed by Rev. Luther Hogshead, of Cleveland, on Phil. 4:8. He declared that before we can think on these things, our hearts must be kept by God, then our habits will be consistent. Wealth, knowledge, influence and fame may pass away. Character is what you are. The opportunities for young Lutherans are unparalleled.

After a short business session, the delegates and visitors were served with a luncheon in the basement of the church. A novel feature was the greeting from each League in the form of toasts. Every part of the church was beautifully decorated with the League colors.

The afternoon devotional service was conducted by Rev. H. C. Hadley, of Cleveland. The next subject was the "Lutheran Church." a. "Her Art," by Miss Bertha Rapp, of New Philadelphia. She gave an interesting history of art in Church, and a description of art in a Lutheran Church, which awakens holy thought and service. b. "Her Culture," by Mr. John Metting, of Wadsworth. The Lutheran Church has had an important part in education. Her religious training of children deserves special praise. Mr. Dorner Keyser, in his discussion, divided the subject into physical, mental, social, moral and religious culture. Lutherans have a privilege to appropriate this culture. c. "Her Piety," by Mrs. Shrimplin, of Warren. The characteristics are honesty, kindness, joyousness, devotion, and humility. It is practical as manifested in good works.

Miss Zitta Stauffer favored the convention with a solo. Miss Grace Feudner, of Akron, gave a helpful address on the "Monthly Missionary Meeting." Every league should have a well organized missionary committee, which should arrange the program for the missionary meeting, the second Sunday in each month. Plan for systematic giving. Each Leaguer should subscribe a sum per month.

Two Leagues, from Warren and Cleveland, were received into the District League. The new officers are: President, A. C. Holloway,

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Akron; vice president, John Metting, Wadsworth; recording secretary, E. H. Grafton, Barberton; corresponding secretary, Miss Ethel Close, Cleveland; treasurer, Mr. Miller, Cleveland; member of executive committee, Rev. E. L. T. Engers, Barberton.

Evening vespers were conducted by Rev. H. B. Ernsberger, Cleveland. The choir furnished excellent music. Rev. E. W. Simon, D. D., of Akron, gave an instructive address on his recent trip abroad.

The convention was a success in attendance, instruction, and enthusiasm.

ILLINOIS

—Mr. John M. Hauberg is planning a tour of the principal cities of the State as president of the State Luther League. The object of his tour is to quicken interest in the work of the Luther League and prepare for the coming Illinois State Convention to be held at Leland, Ill., during the second week in July.

Fox River, North District.

—The Luther League of Bethlehem Swedish Church, St. Charles, Rev. J. Mellander, pastor, held its annual meeting last month, and elected the following officers: President, G. Anderson; secretary, Mr. Carl Larson; treasurer, Garda Bloomquist. Reports showed that the League did good work through the past year.

WISCONSIN

—The young people of the Lutheran Church at Middleton have organized a Luther League.

Milwaukee District.

—The first informal banquet of the Milwaukee District Luther League, Wednesday, February 2, at Schuster's grill room, brought one hundred and seventy-five Milwaukee English Lutherans together. After the service of a gratifying menu the toastmaster, Dr. Frick, introduced the speaking. Mr. Frank H. Paeske, Jr., president, spoke on "The Milwaukee District Luther League"; Rev. P. L. Kunzmann on "The Junior Luther League"; Mr. Walter F. Sternitzky, "A Tale of Two Cities"; Rev. G. K. Rubrecht, "The Ladies," and Mr. A. Earl Stumpf, "Melody and Harmony."

MINNESOTA

—The Luther League of Gustavus Adolphus College, at St. Peter, meets on Sunday evenings, at 6.15. The officers are: President, Albert Winterquist; vice president, Lemuel Swenson; secretary-treasurer, Walfred Ericson.

IOWA

—The members of the Luther League of the First English Lutheran Church, Cedar Rapids, Rev. Charles W. Maggart, D. D., pastor, each pledged a dollar, to be paid at the February business meeting, toward the new church building fund.

CALIFORNIA

—The Luther League of Our Savior's Church, Salinas, Rev. S. W. Young, pastor, is about to place a fine new organ in the church.

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WASHINGTON

—The young people's societies of Spokane, commemorated the life and work of Melanchthon by a special service on February 23. The address was delivered by Rev. H. A. W. Yung.

PORTO RICO

—Miss May Mellander, missionary at Catano, reports that the Luther League has been of great help to her in the work of the mission, helping, among other things, in the preparation for a very successful Christmas celebration.

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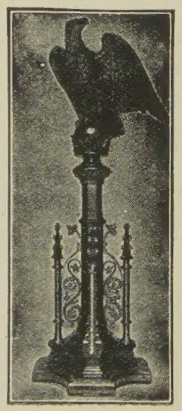

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Official Call for the Ninth National Convention

Pittsburgh, October 25th, 26th and 27th, 1910

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

March. Our Juniors

DEPARTMENT EDITOR, C. ELVIN HAUPT, D. D., LANCASTER, PA.

A Calendar:

March 6.—"Mid-lent Sunday."

March 13.—Fifth Sunday in Lent.

March 20.—Palm Sunday; Passion Week begins.

March 24.—Holy Thursday, the day of the Last Supper.

March 25.—Good Friday, the day of the Cross.

March 26.—Silent Saturday, the day of the Sepulchre.

March 27.—Glorious Easter, the day of Resurrection.

March 28.—Easter Monday.

—♣—

LENT is a period of the spring in our part of the world. It is composed of forty days, but the Lord's Days that occur during that time are not counted. "Ash Wednesday" is called the beginning of Lent, and "Silent Saturday" ends it. Six Lord's Days are passed in Lent. The time is spent by giving special attention to the sinful condition of the world, to personal sorrow on account of our own sin, and the sense of the need of a Saviour, as well as the strengthening of our faith in Jesus. "Lent" is a word that is derived from the "lengthening" of the days in spring. The number forty is taken from the forty days during which our Saviour fasted and prayed in the wilderness before His temptation.

—♣—

Events.—In 1522 Doctor Martin Luther, who had been concealed by his friends, left his hiding place (March 2) in Wortburg Castle, and arrived at Wittenberg, his home, on Friday, March 7. On Sunday, March 9, he began a series of sermons for eight days against the confusion that had arisen in that city.

In 1861, March 3, the poor serfs of Russia were emancipated.

1607, March 12. birthday of Paul Gerhardt, the writer of hymns.

1685, March 21, birthday of John Sebastian Bach, the organist.

—♣—

A Dissected Verse.—Who can properly arrange the following words and tell where the verse is found: "The—Lord—is—right:—for—parents—obey—this—in—your—children"?

—♣—

A Lenten Verse.—Philippians 2:8. "And, being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the Cross." Who wrote this? Of whom did he write? What does it tell us of Him? Had He two natures in one Person? Did He die? Why did He die? How? Was His death painful? Was it shameful? Why do we love Him? How do you show that you love Him?

—♣—

Queries.—Who was born first, Luther or Melanchthon? Who died first? Who lived the longer lifetime? Can you repeat a verse which declares that Jesus is your Saviour? How many more books are in the Old Testament than in the New?

—♣—

HOW BEAUTIFUL is the spring! It is associated with the ideas of morning, of youth, of early beginnings and of hope. How glad we are to uncover the sweet scented trailing arbutus from its concealment in the frost-brown leaves of last year! How beautiful to the eyes that have waited are the little crocus, the anemone and violet. The blossoms of apricot, peach and apple, and the whistle and warble of bluebird and robin are refreshing symbols of the resurrection and the life which the Lord hath prepared and holds reserved for them that love Him.

"O dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood
And try His works to do."

—♣—

HAVE YOU found the Junior Luther League Helper useful?

Adopted the Junior Topics?

Read the Lutheran Manual?

Divided the work of your League into committee's hands?

Taken advantage of music in your League?

—♣—

Ideas.—The commemoration of anniversaries, birthdays, events, etc.

An exhibition now and then, including dialogues, recitations and short papers. To this parents, teachers and other friends could readily be invited.

Setting the Juniors to work for some definite object in raising funds for church improvement, local or general, ingathering, home and foreign missions, memorizing, singing, etc.